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Students of Bryn Mawr College

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The College News

Vol. LI, No. 4

BRYN MAWR, PA.

November 12, 1965

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25 Cents

Exchange Program Committee Meets to Study Questionnaires

The Exchange Committee held its first meeting Thursday, Nov. 4, to discuss the results of the questionnaire concerning exchanges which was distributed throughout the campus.

Approximately 250 students returned the questionnaire, and all of them agreed that the Exchange Program was worthwhile.

The Exchange Program, in existence for the past three years, allows Bryn Mawr students to attend classes at another college for about a week. Students from this college then make a return visit to the Bryn Mawr campus.

In the past, exchanges have been made mainly with small Negro schools in the South. This one-sidedness was heavily criticized on campus last year. Before making any decisions about the program this year, the Exchange Committee decided to sound out student desires through its questionnaire.

Students were asked whether they would rather participate in an exchange with a predominately Negro school or with a school academically comparable to Bryn Mawr. The results showed that interest in exchanging with academically comparable schools was far stronger than interest in exchanging with Negro schools. Ninety girls selected the former, and 50 girls opted for the latter.

Asked whether they would rather leave Bryn Mawr during spring vacation or during the first few weeks of the second semester, a slight majority of students indicated a preference for the latter.

When students were queried about the schools they would choose for an exchange, the overwhelming first choice for most was Radcliffe. Smith, Sarah Lawrence, and

Bennington also ranked high among girls' schools. Interest was also expressed in exchanging with such schools as Antioch, St. John's, and the University of Pennsylvania. Among Negro colleges, Miles, Tougaloo, Tuskegee, and Howard were frequently mentioned.

With these facts in mind, the committee decided to write immediately to four schools to investigate the possibility of exchange. The four chosen are Howard University, St. John's College, Radcliffe, and the University of Pennsylvania. An exchange with Antioch College has already been arranged for Thanksgiving Vacation.

Faculty Averages 20.5 In "Family Circle" Poll

Last week the COLLEGE NEWS discovered that the average Bryn Mawrter has read 13 of the 55 books, any 20 of which "Family Circle" says are necessary for college preparation.

The NEWS polled the faculty this week, and some 40 responses showed an average of 20-1/2 books. Inconclusive as the poll and the number of responses were, the compilers of the statistics (who were as frustrated as the poll was frustrating, as one math professor was quick to note) feel safe in assuming that the faculty, if not the student body, is prepared for college!

Many thanks to "Family Circle" for the bit of fun the NEWS had with the magazine's perspicacious book list. To wind up, as it began, on a note of humor, the

Bryn Mawr today announced its own solution to the academic controversy concerning division of professors' time between teaching and research. In a statement released today, President McBride reported the Board of Directors' new program for assistant professors on the faculty to allow for more time for writing and research.

The plan, voted by the Board at its fall meeting, will extend the appointment to the assistant professorship from two years to a three-year term. Following re-appointment to the second term, the faculty member will be granted

a year's leave of absence, generally in the fourth or fifth year, the choice being up to the assistant professor.

To students, the essential value of the plan is that a young professor will be guaranteed an opportunity to advance his own research, greatly enhancing the advantages of accepting a position at Bryn Mawr. This in turn should help to maintain the quality of new faculty members.

When the assistant professor receives the appointment for a second term, Miss McBride explained, his teaching will be going well, but it is also expected that the year's leave of absence to concentrate on research will be a further stimulus to his teaching, for progress in research and

progress in teaching are likely to contribute one to the other.

It is expected that an assistant professor will make every effort to apply for fellowships or grants from outside sources for support during his absence, just as has always been true in the past. Since such fellowships or grants are increasingly difficult to obtain, except in the natural and physical sciences, the new plan provides for a research fellowship from the college in cases where no outside fellowship is either feasible or appropriate.

Funds have been set aside by the college to meet the needs of the extra year. At the present time, Bryn Mawr has 29 assistant professors on the faculty.

Hectic Rehearsal for 'Richard' Moves Toward Final Harmony

Anyone not deeply involved in the grueling work of preparing the Bryn Mawr-Haverford production of RICHARD II (scheduled for Friday and Saturday, November 12 and 13 at 8 p.m. in Roberts Hall, Haverford) who might have ventured into Roberts any night this week, could only have found himself an alien -- on the edge of a strange, irresistibly exciting world whose motive principles were hidden, whose enchantment seemed to build a wall around itself.

He must have sensed it to be a world demanding at once a far more absorbed egotism and a far more selfless devotion to one all-consuming purpose than were required in his accustomed world -- and one allowing both a greater attention to an individual and a more brutal unconcern for his human susceptibilities. He must have felt the heightened tension and sharpened intensity of this world striving to achieve the deeper feeling and fuller consciousness of another.

This past Tuesday this reporter did in fact go to a rehearsal of "Richard" -- as an observer who rendered her sole service to the production when asked by one of those working on the set if she would be willing to dispose of an

armload of accumulated trash.

The initial impression was one of a vast chaos. Arriving cast members gazed at the stagewhere a modern set, allowing for the action's taking place on various levels, was nearing completion: "Look at the pretty trees ... Are those trees?" "Well, they're pretty columns anyway." Completing a brief exhortation to the cast, Mr. Butman looked abstractedly around: "I don't know why there isn't any music tonight; there was supposed to be music tonight." A few moments later the music arrived: "So you had Renaissance Choir tonight?"

At last came the call, "Lights! Voices!" -- and a great answering roar. The run-through began. Actors moved onto the boards, retreated to the wings, and swept on again -- to a roll of drums. Richard groped uncertainly toward the light, seeking to gather a nimbus about his crown. Enraged hands, unbethinking, tore offending costume from discomfited king. The flow of impassioned poetry was broken by the hoarse whisper, "Line!"

Gradually, however, the clash of technicalities gave way, and from the manifold, concerted effort emerged a "deep harmony."

(Continued on page 4)

Undergrad Planning Exchanges With Penn, St. John's, Others

College exchanges were the main item of discussion at the Undergraduate Association meeting held Monday night. Colleges suggested for this year include Antioch, University of Pennsylvania, St. John's, Radcliffe, and Howard University.

These colleges are now being contacted. In addition to these student exchanges for short periods of time, other kinds of suggested exchanges might be a Seven Sisters directory, and possible future exchanges for a whole semester.

James Reston, Associate Editor of the New York Times, has been invited to be the Undergrad Eminent Speaker for this year. Undergrad President Pople Johns said that his reply is expected soon.

Voting held this week in the halls revealed that a majority of students want the cultural and bi-college calendars compiled and distributed by Haverford, but they are not needed in a one student-one calendar ratio.

The Inn Committee reminded students that there is a well-equipped kitchen on the second floor of the Inn which students may use by signing up for it on the door.

At a separate Undergrad-Ad-

ministration meeting this week, the final system for the weekend meal exchange with Haverford was arranged. The simplified plan will be an even division of couples between Haverford and Bryn Mawr, with no effort to compensate for weekday lunch discrepancies. The new exchange will definitely begin the weekend of November 19.

NEWS thought Mawrters might be interested in some of the comments of their professors:

From a biology department member who read 10: "Ho-Ho," and from a geology professor with 22: "Umph!"

A Latin professor, undoubtedly a gentleman as well as a scholar, read 17, but honestly admitted he had seen three of the books in the movies. The NEWS gave him a 20.

"'Family Circle' is nuts!" came from a member of the economics department with 21.

"I flunk," admitted a member of the chemistry department with five, the lowest number recorded among the faculty. Highest was a history professor with 47 and a Spanish professor with 44.

Another history professor with 17 added a touch of sarcasm: "The defects of a classical education become apparent."

The mathematics professor who found the poll frustrating took "Monday evening time sadly needed for Tues. morning lecture" to write the NEWS a pageful of suggestions on polling. "I still have to get my dinner ..."

A philosophy professor: "I hope this is not a hidden commercial."

A Greek professor: "Thirty titles had not yet appeared when I went to college."

Good Grief, Charlie Brown!



College Theatre rehearses RICHARD II for production this weekend. At left, Margaret Edwards, '67, is made up for her role as the Duchess of Gloucester. At right, the principals in a scene from the play.

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On Change

In addition to discussing Haverford's student government problems, Bok Read and his friends outlined Bryn Mawr's problems as well—basically that we are entirely bound up in petty matters. They listed four changes involving attitudes and procedures that they would consider beneficial. We admire their spirit and thank them for their interest. These are their suggestions:

1. Combine Undergrad and Self-Gov.
2. Have all the various reps choose reps themselves so that the actual working governmental body consists of no more than ten members.
3. Take more of a stand on administrative issues.
4. Integrate student and faculty power structures.

Obviously they want for us the same things they want for themselves. And they are very critical of us for not concentrating all our energies in getting these things; more critical it seems, than they are of themselves. Perhaps they are justified in this. After all, we are definitely farther from the realization of these changes than they are. Our dual system of government often seems unnecessarily cumbersome. It is true that a large number of Undergrad members contribute many words and little action. It is also true that as students, we are not as involved in administrative policy decisions as are students at Haverford; and finally, yes, there is much to be desired in the coordination of our students and faculty.

But Haverford must realize that as a women's college, we are working under a greater handicap than they are. There are a multitude of rules and procedures for us to follow, then consider, question, and possibly revoke. Somehow, it has been ordained that these rules and procedures don't need to be applied to men. Therefore, Haverford hasn't had to contend with them. It has taken time and effort to change the rules so that we could smoke in our rooms, wear levis to dinner, have men in our rooms, and have cars on campus. This generation of Haverford students, on the other hand, were given these and comparable privileges on a silver platter.

Furthermore, we must note that our goals are not necessarily the same as Haverford's, nor need they be. We continue to work, in our own quiet way, for the things we consider important. Some issues, apparently very important to Haverford students, are essentially ignored here because they simply do not seem vital to our interests. The Haverford innovators would do well to keep our differences of interests and concerns in mind.

We have, it is true, made many changes of our own. Still we should no more than pause briefly to congratulate ourselves. Haverford is quite right in reminding us that many things yet remain to be done. Perhaps we could learn from Haverford's experiences in these matters. Their advice is more valuable than their criticism. Their positive comments are based on much sounder reasoning than are their negative ones. We must learn to separate such constructive advice from their general downgrading of our student government and consider it objectively and seriously. For it deserves nothing less.

A Fair Exchange

The Exchange Committee campus poll has breathed new life into a dying issue. Lack of enthusiasm for the exchange program in past years was an indication that it did not answer student needs. By turning to the source of the trouble, the committee has taken a vital and corrective step.

An exchange system should supply curious students with an opportunity to witness life on another campus. If curiosity at Bryn Mawr focuses on the academic aspect of college, the exchange program should respond with a suitable slate of choices. The result of the poll shows that student interest favors an arrangement with a school academically comparable to Bryn Mawr over the previous exchanges with Southern Negro colleges. The diagnosis for the ailing system is as obvious as the remedy. When student preferences are heeded, student support will return.

Observing first-hand the attitudes, approaches, and practices of another college is a fascinating exercise for anyone anxious to evaluate her own college experience. The unanimous verdict of the poll that exchanges are worthwhile demonstrates unsuspected support waiting to be unearthed.

The program is an irreplaceable method of comparing Bryn Mawr with similar institutions, encouraging students to return from such visits with constructive reports and suggestions. If the committee offers the people what they want, it will at the same time enable the people to improve what they have. We can't ask for a fairer exchange.

H'ford Student Council Leaders Explain New Structural Changes

by Kit Bakke

Last year, Joe Eyer, resigned from the Haverford Student Council presidency when he found out "that things don't happen, especially at Haverford." He had run on issues, the first candidate to do so in many years, but after he was elected, his attempts at action were blocked. After his resignation, Bok Read took his place.

Read, along with Dennis Carson and Alan Rafael, discussed the present Student Council situation at great length Tuesday night for the NEWS. This year's emphasis is on structural changes, which, they pointed out, are a little difficult to get excited about. The students aren't as involved in their government now as they

were last year at the time of the resignation, and the government's leaders don't really expect anything different.

These structural changes, however, are laying a groundwork for future substantive changes. A big problem now at Haverford is that good ideas are being pigeon-holed because there is no procedure for their discussion and implementation. They want to develop a means of channeling both these ideas and the enthusiasm they could generate if they were properly handled.

The most important item seemed to be that of improving student-faculty relationships. The students would like to be able to communicate with the faculty and not be constantly reminded that they are just students. They would eventually like a student-faculty government with power -- and they are looking at Yale, Antioch, and Reed as examples.

Along the same lines, all three felt absolutely that the students should at least be consulted on every decision the school makes. After all, they said, students have unique insights with regard to school matters. At present, the mechanics simply do not exist for this kind of exchange. Action such as this will become more important in the future. Haverford is expanding, and the whole character of the institution is going to change. In coming years, it will no longer be a "small upper-middle class Quaker college down the road

without a Ford grant." Read's administration is attempting to anticipate some of these changes.

Not all the energy, however, is aimed at procedural changes. Several substantive issues, some of which were initiated last year, have been effected. Haverford juniors and seniors now take four courses instead of five; except for first semester freshmen, the car rules are not dependent on academic performance; the social honor system is in the process of being changed. Concerning the latter, there will be a Plenary Session November 30 to legally change the wording of a few clauses to match them with the prevailing attitudes on campus.

All three pointed to Vietnam as one reason for a lack of interest in reform. The issue of Vietnam has polarized the entire campus, and students who are against US policy there do not want to co-operate with students who are in favor of it, and vice versa. In fact, there seems to be a general problem of personalities and images standing in the way of co-operation and substantive reform, both among students and between the students and the administration.

But what's the main reason for the lack of involvement? What really happened to the issues and reforms that revolved around Joe Eyer's resignation? Concluded Read, "Summer came and everybody forgot."

applebee



last monday morn amongst the autumnal litter of discarded leaves south south-east of taylor your poet came upon a large fuzzy pink slipper nestled close to earth ... it sat there oblivious to the academic hustle and bustle all around ... complacent in the rain ... at first i thought it had to be a fluffy slipper alone in the rain ... but it didn't seem to mind ... it sat there like some anachronistic synthetic cherry blossom which had had the audacity to fall out of a maple in november ...

i wonder if it got there by itself ... it seemed headed for dalton ... perhaps its gotten there by now ... but i think it much more likely it was left there by some freshman cinderella racing the magical hour of nine ...

soggily,
applebee

Film, Play, Dance To Be Sponsored By French Club

The French Club is delving into many aspects of French culture with a diversified program of events.

"Le Rouge et Le Noir," a movie based on Stendhal's classic novel of the same title, will be sponsored by the French Club November 19 at 8:00 in Goodhart Hall. The movie is in color and has English subtitles. It stars Gerard Philipe and Daniele Darieux and was directed by Autan La-Ra.

An open house with the French professors will follow the movie, and a donation of \$.60 is requested.

Many of the club's activities are coordinated with Princeton's French Club. One such event will be a party-dance the afternoon of Sunday, December 12, at Princeton.

Work on a French play with Princeton will begin second semester. The play has not yet been selected.

Other plans for the year include a number of guest speakers, discussions and possibly an evening of slides of France.

Club members stress that all Bryn Mawrers interested in French culture are invited to meetings. Knowledge of French will be necessary for some lectures, but this will be announced in advance. If interested in other programs, contact Caroline Foster in Wyndham.

LETTERS TO THE EDITOR

Poster

To the Editor:

I lent a poster of mine, the same one as appeared on the front of the New York Times Magazine on November 7, to Rhoads Hall for their coffee hour last Sunday. It was intended by the girl who asked to borrow it to be a conversational item, and apparently it was. I did not put it up myself, as propaganda, etc.

After the mixer, it was still intact. An hour later, however, it was gone, leaving neither hide nor hair of itself behind. A strange disappearance, and nobody seems to know where it went.

Now I believe that is a very impressive poster, for all it is repulsive to many. I like it and shall be upset if I don't get it back. I may be forced to suspect sabotage of my poster -- oh dastardly deed.

It will be doubly upsetting to think that a sane and conservative Rhoads coffee hour can't exhibit a controversial poster without its being taken advantage of, if that indeed happened. I don't like the idea of the draft but I don't desert "Join the Army" posters.

Please, whoever or whatever spirited my poster away, please return it. Do it incognito if you want, but do it. I weep for my lost poster.

Marion Scoon, '68

Thievery

To the Editor:

It could be argued that wardens are slow to react, since they write to the problem posed by the October 22nd editorial, "A Race of Thieves," in the November 12 issue of the COLLEGE NEWS, but we do not think that we can be accused of not taking thievery seriously or of being "reluctant to make an issue of it."

We would like to point out for the information of the editors that the doughnut thievery last spring in Pembroke was in no way ignored. The students involved were asked to apologize to the hall manager, Miss Ferguson, for the inconvenience caused the kitchen, and to

pay the full cost of the breakfast doughnuts.

However, that's simply for the record. More important is the whole problem of "raising the issue of thievery" or, for that matter, any other "issue" concerned with a student in her relation to other students in the hall. We are troubled at times, as we know many students are, by the attitude of indifference that surrounds the perennial problems involved in hall life. With some students, if an "issue" is not affecting them personally, it is most difficult to arouse their active concern or even interest.

Is it not necessary for each hall to review periodically the basic attitudes underlying successful communal living and the responsibilities that are an integral part of it? It would then be possible to consider "issues," when they arise, against a common social framework, thought through and agreed upon by the members of the hall.

Margaret Healy
Mary P. McPherson
Wardens of Pembroke

Conference

To the Editor:

When we attack U.S. policy in Vietnam are we not in essence protesting against the absence of morality in international affairs? Are we not bemoaning the fact that anarchy alone reigns in the world arena?

World law would inject both morality and order into international activity. By outlawing war it would save millions of lives, and billions of dollars.

Opponents of world law claim that world federalism threatens individuality and that Americans would be cutting their own throats if they ever relinquished national authority.

Most of us do not know enough about world federalism to act for or against it. I propose, therefore, that we at Bryn Mawr investigate the concept of world law at our next political conference.

Hilary Hosmer, '67

Fourth Kermode Lecture Cites Modernism and Myth of Crisis

Frank Kermode distinguished between two brands of modernism and discussed their repercussions outside the literary world in the fourth Flexner lecture November 8.

Opening the talk, Mr. Kermode restated his thesis that there must be a link between the forms of literature and the ways in which we try to give meaning to our lives.

The myth of crisis is one such device common to our age. Although we find our crisis more interesting than any in the past, our situation is not unique.

It is not in our relation to the future and past that we should seek our difference from past eras, which also had their myths of crisis, said Mr. Kermode. The difference lies in the imagery that has emerged from our apocalypse.

Modernism is an expression of man's anxiety. Our generation has the sense of living in a transitional period before an end. To illustrate the effect of this myth of crisis on modern literature, Mr. Kermode chose several authors.

W.B. Yeats, said Mr. Kermode, was an apocalyptic poet who did not take his own apocalyptic predictions literally. This attitude is part of "clerkly scepticism," a modern view.

In war Yeats saw a means of renewal. He displayed all the elements of the paradigm of apocalypse: terror, clerkly scepticism, conviction of decadence, and assurance of renovation.

We too assume a degree of conformity of this paradigm and a modern view of reality, but we recognize a more rapid rate of change than Yeats considered. This age has moved from a technological basis of change to a myth of transition. Therefore, summarized Mr. Kermode, we can speak of an age of transition that is endless.

An age of transition involves of necessity a break with the past. Mr. Kermode referred to Harold Rosenberg's theory that we can no longer judge anything on the basis of criteria from the past. The only criterion of meaning for us must be novelty.

Opposing this theory, Mr. Kermode explained that forms and language of art are extensions of codes accepted by the creator and the reader or observer of a work of art.

If novelty produces only noise, it is worthless. If it produces communication, it must be related to something previous in order to convey this meaning. A modernism cannot be schismatic unless it is willing to sacrifice transition, because transition implies a past.

There are dangers inherent in a theory of transition, and Mr. Kermode defined the ideological aspect of transition as fascism, particularly Nazism.

In the first phase of modernism, which rose in the 1920's, serious implications of ideology resulted. Citing such authors as Pound, Yeats, Wyndham Lewis, Eliot, and Joyce, Mr. Kermode attributed to all of them a scepticism; nevertheless, with one exception, they were guilty of lapses to mythological thinking.

Yeats recognized that his fictions were consciously false, but it was a system that enabled him "to hold together in a single thought reality and justice." Mr. Kermode defined Yeats' justice as an arbitrary order imposed on the world.

For the poet, his work must be fitted into the social order. There must exist a tension between the

artifice of eternity and the dying generation; Yeats believed that it is the poet's task to put it there.

In short, concluded Mr. Kermode, Yeats tried to talk in terms of modern reality without sacrificing the paradigm of the past.

Entering the world outside poetry, however, Yeats' views assume a new aspect. He was a supporter of Irish and Italian fascism. His apocalyptic thought convinced him that there must be universal bloodshed.

Ezra Pound believed that he lived in a period of crisis; he felt a need to break the bonds connecting poetry to the past.

Translated to politics, this theory is disastrous. Fictions of this kind make people attempt to alter the world in accordance with their dreams. The result can be such a step as the mass murders of the Jews.

In opposition to these authors, Mr. Kermode presented Joyce as a realist. While studying the tension of paradigm and reality, Joyce preserved human independence. He was not attracted by the intellectual opportunities or formal elegance of fascism.

Mr. Kermode offered Beckett as a bridge between the two modernisms. In his works, Beckett presents time as an endless transition from one misery to another. The world is crying out for an apocalypse, but there is none. Although signs of order and form are presented, they are cancelled, not to be believed.

The use of these forms, even though rejected, preserves Beckett's intelligibility and prevents him from being a schismatic author.

William Burroughs, in contrast, desires to produce the language of

(Continued on page 4)

BMC Group of Tutors Meets Rhoads' Faculty

The League-sponsored Philadelphia Tutorial Project group met with several teachers and the principal of the James Rhoads School on Tuesday, November 9, in the Common Room. The meeting was arranged by Leslie Hiles, Bryn Mawr's chairman of the group of 50 girls, and one Haverfordian.

Mrs. Mary Delgado, guidance counselor, explained that many of the students in the James Rhoads School, which is 100% Negro with a 65% Negro faculty, are culturally deprived with limited experiences and poor self images. They need to achieve and, most of all, need friendship.

Francis T. Foti, principal, gave a brief history of the school which now has an enrollment of 1500 from kindergarten to 8th grade. He stated that James Rhoads was a history teacher and principal in the Philadelphia school system from 1839 to 1876.

"My Cultural Heritage"

Paganism Practiced in Nigeria

(This is the second in a series of articles by Dora Chizeo, '69, on her home country, Nigeria - ed.)

When you do not understand something and you don't find a way of understanding the thing, you either pretend the thing does not exist or you try to destroy the thing. I am almost sure you will do one of these. What do you think? If you do agree, then you will understand why African (Nigerian) religion is not given much attention.

You may feel anxious to hear my case. I am not too anxious to state it, but to make you comfortable, I will go fast. Our indigenous religion is Paganism. Ah ha, I know you have an idea! I don't know what your idea is, but I will tell you that Paganism is NOT lack of religion, but the presence of religion which does not go by the ideas of any great philosopher. That Paganism is not founded on the teachings of any great philosopher does not disqualify it from being a religion.

You may not believe it but Paganism is one of the greatest religions we have in the world today!

We believe in one God but we have different pictures of this one God according to what we are doing. Each linguistic group has several names for this one God. To the Ibos, when He is called "Chukwu," it is meant to mean "The One, The Biggest of all the gods." And when He is called "Chineke," it is meant to be "The One the Creator." Similarly, Yoruba's "Oluwa" stands for "The One Who is Our Master," and when it is "Olodumare" it is "The Mighty One Full of Mercies."

When one does something wrong, he sees God as the "Just One." When he is happy, he sees God as "Giver of all good things," and

when he is sad, he sees God as "Consoler of the Afflicted."

Besides this Mighty One, we believe in several other gods. We say that these smaller gods were created by the big God but, unlike men, they do not die. They are more powerful. To us, man is too small to talk to God, the "Mighty One." The other gods were created so we can use them as mediators between man and God.

We say that every person has a special god for himself alone! (Now friends, no jokes. You probably think you are reading a fairy tale, but you are not. This is a serious religion and I hope you see it as that. Shall we continue? Fine!)

If you think it so absurd that every one should have his own special god then you don't accept the Christian guardian angels! Lucky and successful people have good, special gods; the unfortunate and unsuccessful people have either negligent special gods or uncooperative ones.

We make what English speakers call "Idols," but these are the images of our gods. They may be made of wood or stone. We say the gods are in the images or idols. When we worship our idols or images, we are not worshipping the wood or stone, but the gods that dwell in them.

The spirits of the ancestors are also worshipped. We worship the good ones to give peace and happiness and the wicked ones to appease them and prevent them from doing us mischief.

We never worship the "Mighty One" directly. Why, we are too small -- too, too small! It is the duty of our ancestors and our special gods to go to the "Mighty One." What we get from God we

believe depends on how our gods present their cases. For our gods to present their cases nicely, we must thank them for what they have done in the past and request them "never to get tired."

No matter how peculiar this approach will be to you, if you reflect a while on the Christian concept of angels (our special gods) and saints (our good ancestors) and bad angels or devils (our wicked ancestors and bad gods) and holy pictures (our images), then you will feel more at ease with Paganism. Do you feel better now? Shall we continue?

I say that the object of life is to feed, be happy, grow, and die. Any religion, therefore, which holds any of these objects is a worthwhile religion. When we worship the gods, we kill chickens or goats and put the blood on the images. After cooking the food, we let the gods eat first; then we eat, dance, and feel happy. Thus is our worshipping; we are fulfilling the objects of life. We believe that you see, know, and do the things the gods allow you. To the Pagans, space exploration is a magnificent achievement but not a shock. We say, the gods want us to know about the space and that is why they give us the knowledge for exploration.

Besides the special gods and ancestors, we have general gods. These general gods are not usually worshipped privately. Towns, families and tribal groups choose days at random for worshipping these general gods. Thus, the farmers will worship the god of rain before they start planting. Fishermen will worship the god of

(Continued on page 4)

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Nigeria Calls Paganism Single, Greatest Religion

(Continued from page 3)

the waters, the farmers and their families the god of the land.

Paganism is not preached on house tops nor broadcast on the wireless. Perhaps if we started preaching it, people would realize it is a great doctrine. Preaching it, however, would defeat its

Anthro Students Study Stone Age, See Tools Made

As the scent of bourbon wafted across the room a girl giggled. "It's not really allowed on campus," someone said. "Oh, it's all right," said another. Was this an orgy, a Haverford date, or a party? No, it was the Anthropology 101 class.

Mr. Alexander was using the bottle of whisky for purely educational purposes. He was fashioning a weapon from it, a spear point.

In this modern age of metal and mass manufacture, the art of making stone tools has nearly vanished except in a few remote places. Mr. Alexander, however, possesses a knowledge of the art.

As the class gathered around the plastic sheet on which were spread stones, hammers, and a deer's antler, he demonstrated some of the more advanced techniques of tool making by knocking a blade off a core of obsidian.

Some of the flakes were good enough to be used as arrow heads. Mr. Alexander shaped them with a nail, though technically a rodent's tooth should have been used. Authenticity did not quite extend to capturing a squirrel and obtaining the tooth. Other modern equipment was used, but in the course of the demonstration the stones seemed more reliable.

A few students were brave enough to try their hand. One eager girl managed to knock off a blade, but this was more by luck than skill. Others were more or less successful depending upon how afraid they were of mashing their fingers.

The class gained the distinct impression that making stone tools required more skill and knowledge than is generally thought. So if you are ever lost on a desert island, whether by ship or plane crash, just remember the fundamentals you learned in Anthro 101 and you'll be all right.

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purpose: namely, that you serve your creator the best way you feel and see Him, in the light you want. There is, therefore, no set law, like the "Ten Commandments." There is no "you must worship every Friday or pray with your face to the East."

Your conscience tells you what to do and if you want peace with your conscience and happiness in your life, then you will make sure you do not annoy the gods.

Paganism is the single religion that allows the greatest freedom with the responsibilities that go with freedom or the obvious consequences of misusing freedom. I have yet to see another religion whose principles surpass those of Paganism.

There is nothing in Paganism like "Love your neighbors." Neither is there anything like "Kill strangers." There is just no law to obey or violate. Your judge, law, and guide is your own conscience. What form of religious evolution are you expecting again?

I may add without fear of contradiction that Paganism is the greatest, single, satisfying religion of all. I say that with my mouth opened from ear to ear and my eyes as wide open as day.

The smokers are open. Remember!

"Richard II"

(Continued from page 1)

As a director still determined, suddenly patient, bent over the dying John of Gaunt, and as they two worked for a unity of sense and sound in Gaunt's speech, the singleness of all the various strivings became dramatically apparent, and this reporter could see at their end the satisfying wholeness of an artistic production of which these College Theatre people might well be collectively and individually proud.

E.V.A.

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Ardmore Theater Shows Old Films In Current Fete

The Suburban Theatre in Ardmore is currently running a movie series entitled "The Main Line Classic Film Fete" as well as an Italian Cinema Festival.

The Italian celebration features Mozart's DON GIOVANNI at 2, 7 and 9:30 p.m. November 15.

The classics program includes Marion Brando and James Mason in JULIUS CAESAR November 16, GREAT EXPECTATIONS with Alec Guinness and John Mills is scheduled for November 23, and Ronald Colman follows in A TALE OF TWO CITIES November 30. These films are shown for one day only at 1:30, 7, and 9:15 p.m.

Tickets are \$1.50 at the box office of the Suburban Theatre, Suburban Square, Ardmore.

Weekend of Square Dancing, Biking, Singing Approaching

Do you like to sing, dance, bike, hike, climb, eat, and meet boys (and who doesn't)? Then the Outing Club week-end, November 12-14, is sure to have something for you.

Singers! Come to the Common Room Friday night. Bring your guitars and join in song with boys from almost all the outing clubs on the east coast.

Bikers! Hikers! Climbers! Meet your match on a trip Saturday. The boys, who will stay in the Graduate Center Gym, will arrange the excursions to meet everyone's interests.

Eaters! Tired of the food in the dorm? Come to supper in Applebee Barn at 6 Saturday night. Penn is providing the food, all you can eat for just 75¢.

Kermode's Talk Weighs Modern Use of Myths

(Continued from page 3)

the ending world and of self-abolition. He arranges his prose in random order to produce an accident of spontaneity. Mr. Kermode objected to this technique, insisting that there must be some relation to previous language and structural patterns since to be apocalyptic presupposes a significant past.

Mr. Kermode concluded his lecture with a comparison of the two modernisms.

One modernism is traditionalist, the other nihilistic and schismatic. One is good for art, the other is founded on a mistaken idea of the way in which the arts survive. Both have painful transitions, but one calls for true continuity while the other demands total abolition.

The apocalypse is a part of the

modern absurd that affirms its vitality. It meets these four fears, and it is an essential feature of art. If the past is forgotten, it will sink to myth.

Fictions are not human surrender. They justify the ideas of order in terms of what survives, while they exist in a world different from that from which they came, supported only by a biological continuity of nature.

This tension we feel between reality and paradigm, ended Mr. Kermode, demands a necessary order and a necessary scepticism. This will be the topic of his fifth lecture November 15.

Campus Events

FRIDAY AND SATURDAY
NOVEMBER 12 AND 13

Shakespeare's RICHARD II will be presented by the Bryn Mawr College Theatre and Haverford Drama Club, under the direction of Robert Butman, at 8 p.m. in Roberts Hall, Haverford.

MONDAY, NOVEMBER 15

Frank Kermode will give the fifth Mary Flexner Lecture on "Literary Fiction and Reality" at 8:30 p.m. in Goodhart.

TUESDAY, NOVEMBER 16

Jade M. Oppenheimer, Class of 1897 Professor of Biology, will speak on "Aristotle as a Biologist" under the auspices of the Bryn Mawr College Chapter of the Society of the Sigma Xi, at 8:30 p.m. in Stokes Hall Auditorium at Haverford.

The Friends of the Library of Bryn Mawr College will present Robert H. Taylor, Chairman of the Council of the Friends of Princeton University Library, speaking on "Other People's Mail" at 8:30 p.m. in the Deanery.

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